Kazak

*563 The Kazakhs are
361 pastoral nomads, herding sheep, goats, horned cattle,
231 horses, and camels. Felt tents are used in the summer, but
342 most Kazakhs live in mud huts in the winter or, in mountain
221 country, in log cabins. Sheep and goats are the economic staple
[436] and serve as the units of exchange value. Poorer people live more
[262] on milk and cheese than on mutton; wealthier herd-owners eat
[291] more mutton. Sheepskins, tanned with the wool on them, are used for clothing; cotton textiles, used for lighter clothing or as a facing for the skin clothing, are acquired in trade. Felted wool is
[825] used to cover the round, conical-roofed tents. The horse, formerly important in war, is honored in Kazakh folklore for its beauty,
• [276] bravery, and faithfulness. In modern times the wealthy keep herds of mares in order to be able to drink *kumis*, made by fermenting mare's milk.

*563 Like all pastoral nomads of Inner Asia, the Kazakhs have al-
361 ways had some acquaintance with agriculture. Rich men some-
463 times hire Uighurs or Chinese to cultivate grain for them on suit-
221 able land; on the other hand, poor Kazakhs, whose herds are not
241 large enough to sustain them, turn their herds over during the summer to richer clan relatives and work at cutting and storing hay or at cultivating grain or potatoes.

*563 Like other nomads, also, the Kazakhs do not wander planlessly.
221 Summer pastures belong collectively to a group of families form-
[618] ing a clan, identified by a common ancestor (real or fictitious);
361 these pastures lie within a larger territory in which jurisdiction
[592] is claimed by the larger unit, the tribe. Winter quarters more commonly belong to a single family, often the "large family" of several generations living together. The chief migrations are in spring, from winter quarters to summer pastures, and in autumn, from summer pastures back to winter quarters. The most hazardous migration is in spring, when herds are weak after the winter, when lambs are being born, and when spring blizzards may cause heavy losses.

Good winter quarters are much harder to find than good summer pastures; shelter and food must be in close combination. Hence the scarcity of suitable winter quarters rather than the amplitude of summer pastures determines the total population capacity of a nomad territory. In practice the wealthy families

[p. 130]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

In some ways the Tarim Basin is more than old-fashioned—it is mediæval. I remember reading the late Elroy Flecker's play "Hassan" and being charmed with its poetry, but a little superior about the romantic glamour which it evidently had for London audiences—the Golden Road to Samarkand, and so on.

"Samarkand's nothing," I wrote in a letter home. "Here at Kashgar we are twice as far beyond Samarkand as Samarkand is far from London. After all, the city of Tamerlane is directly connected with Charing Cross by steamship and railway, whereas if you want to come to Kashgar you must undertake a real caravan-journey, and a long one too. Even before the days of railways and steamships the caravan journey from Baghdad to Samarkand was not half as long as that from China Proper to this place by Shensi, Tunhwang and Keriya, which is still used occasionally by camel caravans bringing Chinese tea and silks. Then there is the still longer, though cooler, north road across the Mongolian steppes, along which an old Chinese carrier came the other day. He left railhead with his camels last September and turned up smiling in June, talking of his nine months' journey as if it had been a week-end trip. He told me that he had marched for fifty days once without seeing a human being. . . .

"About Baghdad, too, it is a little difficult to enthuse if you have been there. Constantinople, yes; but not Baghdad. Anyway, in twentieth-century Yarkand we can match the characters in 'Hassan' and the things they did in eighth-century Baghdad. Take the Chief of the Beggars, for example. The Beggars, or *Qalandars*, are a guild recognized by the authorities with their *Shangia* or Chief, just as in old Baghdad, and the Chief of the Beggars is one of the wealthiest men in Yarkand. This is because he and his men are in close alliance with the *Shangia* of the *Pashraps* or Chief of Police (a Turki subordinate official) and *his* men. The two Chiefs co-operate in the organization of burglaries and thefts, sharing the spoil. Practically everything that is stolen in Yarkand comes eventually into the hands of one or other of these two men. Since the Chinese made opium contraband a few years ago, too, they have reaped a rich harvest out of the illicit trade in that drug between Afghanistan and Yarkand.

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[1] The result of the Governor of Sinkiang's prohibition of opium cultivation and importation has been instructive. Until it became contraband, the consumption of opium in southern Sinkiang was comparatively small and prices were low; but once the import from Afghanistan and Semirechia was prohibited, the price went up and it became "the thing" not only to smoke but to smuggle it. There came to be big money in the business, and this, together with the excitements of opium-running among the wild mountains of the Sino-Afghan frontier, attracted the most adventurous spirits in the country. The Urumchi Government and the more efficient of the District Magistrates do their best to stop the smuggling, which is only as profitable as it is because there is absolutely no cultivation of the poppy in Sinkiang, a fact to which the Goverment point with justifiable pride;

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

"This is how they work. As every one who is acquainted with Muhammadan countries knows, it is a *sawāb* or merit-acquiring action to give alms to any beggar, whether he deserves it or not. Consequently the fraternity flourish even as the green bay tree; also, they hear all that is going on. They therefore make admirable spies and allies for the police. Suppose, then, that an opium-running convoy from Afghanistan is reported by the beggars to be approaching Yarkand. The smugglers always break up into parties of two or three among the foothills above the city and endeavour to enter with their loads by night. The Chief of Police then calls the Chief of the Beggars to his garden outside the city and the two of them concoct a plan of campaign something like this: on the nights when the smugglers are expected the Chief of the Beggars will post parties of his men near the most likely of the many holes in the city walls, with orders to intercept any smugglers they can get hold of and drag them off to the garden of the Chief of Police; the *pashraps* or watchmen are to patrol the streets and environs of the town and do likewise. When the time comes the two Chiefs await the result at the appointed place and divide the spoil, which usually consists of heavy blackmail in kind taken from the captured smugglers.

"Think of the dramas that must be enacted at a place like Yarkand! There must be enough in one year to make plots for a score of 'Hassans.' Everything is there, from the comic rivalry between the Chief of Police and the Captain of the Military, who is represented by the Tungling or (Chinese) commandant of the garrison with his locally-recruited soldiers, to the tyrant Harun-ar-Rashid and his torture-chamber. General Ma, Titai of Kashgaria, with the big hay-chopper with which he slices men's limbs off joint by joint, would play the latter to the life."

The oases of the Tarim Basin are a land flowing with milk and, if not honey, almost everything else. D. has a vivid and by no means overdrawn picture of the Kashgar bazaars in one of her letters home.

"In the autumn the bazaars, always well supplied, positively overflow with things to eat. Millers sit in their shops behind mountains of flour, next door to them grain-merchants squat surrounded by huge sacks of golden corn-cobs, rice, wheat and millet. The vegetable stalls are weighed down with enormous onions, lettuces, cabbages, bundles of spinach and strange local vegetables which are new to us. Even the tinsmiths, the cloth-merchants, the cap-sellers have fruit and vegetables to sell, and at every corner sits some one with baskets of peaches, melons, pomegranates and grapes. Luscious nectarines fall off the stalls and the street-boys do not even trouble to pick them up. Horses and donkeys snatch at bundles of hay or dried lucerne

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but the extreme difficulty of the frontier, and the countless secret paths by which determined men riding ponies like mountain goats can inport the drug, make the prevention of smuggling an impossible task. Also there is the co-operation between the two "Hassan" characters described above.

/The New Uighurs/

000 ing thick porridge and pilav, are eaten with the fingers.

563 291 c. Clothing

Men's clothing consists of a short inner robe (chapan) and white cloth trousers. A gray-brown or dark blue cotton robe is worn outside. The outer garment for winter is lined with cotton-wool or sheepskin. The man girdles himself with a dark blue, brownish or crimson cotton sash. In the summer the men wear skullcaps, which are taken off only when the head is shaved. In winter a warm hat with a wide band of fur is worn over the skullcap. Men wear high-heeled boots. When they go to the mosque to worship, or go to visit friends, they wear galoshes over the boots and leave them outside or in the entrance hall.

Women wear long white cotton shirts, narrow at the bottom. For convenience in nursing, the shirt of the married woman has a front opening trimmed with crimson or pink cotton ribbons. A girl's shirt buttons up the back. The outer garment is a long-sleeved robe reaching to the ground. Sometimes a wide-sleeved short jacket is worn over the robe. No sash is worn by women. Boots are similar to those of the men, except that they are fancier and tighter around the calf.

On hot summer days, both men and women wear only their inner shirts, and children run naked most of the summer. In spite of the fact that the ground is very hot in summer, both men and women usually go barefooted.

[302] The girls wear their hair braided in a number of tiny plaits tied with ribbons. Married women braid their hair and wear the plaits in front. Neither men nor women are often seen without hats. In summer the women wear caps or scarves tied onto the backs of their heads. In winter they wear fur hats similar to the men's. Veiling was a custom strictly observed during the reign of Yakub Bek, but it is now disappearing.

563 301 Like most of their sisters elsewhere, the New Uighur women love jewelry. For dress occasions they wear silver earrings mounted with gems, silver finger rings, and coral or glass beads. When flowers are available, they wear flowers on their heads.

563 276 d. Tobacco

Almost all the New Uighur men, and in fact most of the women smoke and chew tobacco. Pipes for smoking are massive wooden products of native craftsmanship. Hashish is used a great deal in the larger villages and towns, though not in the smaller settlements, and in the big towns there are special houses where hashish is sold.

3. Customs and etiquette

563 562 58 a. Marriage

Unlike the Kirghiz, whose brides are highly valued, New Uighur women are at a discount and no bride price is paid. Men can marry easily, and divorce their wives even more easily.